

then south to Brindisi. We sailed from Brindisi on Monday, the 10th Dec., about 7 a. m., and reached Alexandria early on Thursday morning.

On the first day we could see quite clearly the coast of Albania; on the second day the Ionian Islands were distinctly visible; and on the evening of the same day we passed by Clauda, a small island south of Crete, mentioned in connection with Paul's voyage to Rome.

Our ship was not long in the harbour of Alexandria before it was surrounded by a motley set of boatmen in their boats. We saw such costumes then as we had never seen before. The Turkish trowsers looked to me very much like a white petticoat or skirt fastened on each side to the ankles. These boatmen were very moderate in their charges; at least one of them offered to row me to the shore and back and have me driven around the city, all for one shilling. He frightened me with his low charges so I did not hire him. A party was made up consisting of four gentlemen and four ladies; a dragoman or guide was secured and we proceeded to inspect Alexandria. In doing this we obtained our first sight of a truly oriental city. My pen cannot tell you the variety of costumes we saw that day, the amount of dirt there was on the people and in the streets, nor the strength of the smells that saluted our nostrils from time to time. Some of the men were dressed all in white, some wore old brown overcoats with a hood that came over the head; some were well dressed, and others, who formed the majority, were dressed quite raggedly. As to the women, some of them wore the Turkish mask for covering the face, with a strip of gold or brass coming down the middle of the forehead; others were not so particular about concealing their beauty. Then we saw a man with a regular old water-bottle of skin, such as you read about in the Bible, and children carried on the shoulders of their mothers, just as the Bible speaks of them being carried (Is. 49: 22). We saw also numbers of camels carrying heavy loads of merchandize."

For the Christian Messenger.

Home Missions.

Dear Editor,—

At the April meeting of our Home Mission Board ten brethren were present. The best interests of the important work in which we are engaged were taken into careful consideration. That the readers of the *Messenger* may be fully posted in reference to the doings of our Board, the following items may be mentioned:

1. A subsidy of \$200.00 has been voted to aid the brethren at Dartmouth in the support of Rev. J. Clark.

2. Rev. M. Ross has accepted an appointment to West Bay, C. B. for three months.

3. Rev. M. Normondy is instructed to visit the churches in order to present the claims of the French Mission and to collect funds for its sustentation. It is scarcely necessary to say that Bro. Normondy is the regularly appointed and recognized missionary of our Denomination—that we are largely in arrears in the payment of his salary, and that our obligations in this respect must be honorably discharged. He goes forth on this agency, therefore, with the fullest sympathy and co-operation of our Board. It is hoped that pastors and churches will cordially lend their assistance.

A large number of ministerial brethren have applied to us to aid them in securing situations as pastors or missionaries. Comparatively few churches, however, have communicated with us in reference to their vacant pulpits. We respectfully invite all churches and missionary fields that are at present without pastoral oversight to correspond with our Board, as we are in a position to lend material assistance in the matter of securing suitable supplies for their pulpits.

It is the earnest desire of the brethren composing our Board to be able to meet all our liabilities at the end of the present year—May 31st. These liabilities have been much lessened during the past two months. About \$1600.00 in new contributions would enable our Treasurer to balance his accounts at the above-named date. Will not all our brethren aid us in raising this amount during the months of April and May?

It is not only foolish but absurd to withhold our contributions till the end of the year and then complain because the Board is burdened with debt.

About eighty per cent. of our churches have contributed absolutely nothing to our treasury since the last annual Association. A few churches, however, have been prompt and liberal in their remittances, and it is sincerely hoped that others will at once lend a helping hand. A little benevolent effort will speedily raise the amount necessary to keep us out of debt. By all means let us assist in this undertaking.

W. H. WARREN,

Cor. Secretary.

Yarmouth, April 2nd, 1878.

For the Christian Messenger.

Our Foreign Mission.

II. THE PEOPLE.

In the first article of this series, the *Field* of our Foreign Mission was briefly outlined and described; we now come to consider the *People*. Who are the Telugus, and what are they like, are questions which many ask.

On this subject erroneous and vague ideas prevail to a certain extent. Some seem to think that all heathen must be barbarians and savages, like the cannibals of the South Sea Islands, or the tribes of Central Africa; that if they are idolaters they must necessarily be utterly ignorant and uncivilized. But a little reflection will show that such an idea is groundless. The ancient Egyptians, Assyrians, and Babylonians were heathen, and yet the magnificence of their architecture, the splendor of their state, the variety of their arts and sciences attest their advancement in civilization. The Greeks were thorough idolaters, and yet they were the most intellectual, and highly cultured of the ancient nations.

The Telugus are a part of the great nation inhabiting India. They are not a distinct race or tribe, but are Hindoos, the same in nationality as the great mass of the people from the Himalaya mountains to Cape Comorin. They are called Telugus because they speak the Telugu language. Just as the Hindoos of Southern India speak the Tamil, and those of the west speak the Canarese and Marathi, so those inhabiting that part of the eastern coast, already described, speak the Telugu, which is one of many languages spoken by Hindoos.

The population of India is, according to the last census, about two hundred and forty millions. Among these there are many Mongols, Parsees, Europeans, and others of different nationalities, but the great majority are Hindoos.

History, as far as it reaches back, and the ancient traditions of the country, both represent the Hindoos as inhabiting India in very remote ages. According to the general opinion, they entered the country from the North West, and gradually overspread its vast area. They are descended from what are known as the Aryan and Dravidian races.

It has been estimated that about eighteen millions of the inhabitants of India speak the Telugu language.

They are not negroes, nor are they allied to the African stock any more than the Jews are. They are not the same as Chinamen, but are as totally unlike them as a nation can be. They closely resemble, in many respects, the people of Western Asia and Europe. While the Burmese, Karens, Shans, Siamese, and other nations beyond India belong to the Mongolian race, of which the Chinese are the principal representatives, the Hindoos are classed with the Caucasian race, of which the European is the prominent type. The Hindoos resemble the white races, in the form of the head and features, and in the general expression. Their hair is usually straight, and they frequently wear full beards, while the Burmese, and others in what is called Farther India, are generally as beardless as the Indians of these Provinces. The Hindoos, like all the nations of the East, are more or less dark in color, varying from swarthy to quite dark. In stature, I should judge that the average would be a little less than that of the people of this country, but there are among them large, portly men, and many of them are fine looking.

They are not dull of intellect naturally, as may be inferred from their well shaped foreheads. Evidence of this may also be seen in the vast extent of Hindoo literature, and in the complicated, metaphysical nature of their religious system. In mental capabilities they are probably not at all inferior to the people of Europe or America. But heathenism checks the mental culture of the masses, and superstition degrades the intellect; so that what the people of India actually are to-day, as regards mental attainments, is far below what

they might be under the enlightening and elevating influence of Christianity.

As to their moral state, they are just what we might expect them to be after worshipping false gods generation after generation, for thousands of years;—gods whom their own sacred books represent as unprincipled, deceitful, and impure. Perhaps one of the most noticeable moral defects in the Hindoo character is their proneness to lie and deceive; so that it is a rare thing to find even among the educated classes, and the upper grades of society, a man on whose promises you can fully depend. This deplorable want of principle is largely the result of heathenism. But Christianity makes a marked and wondrous change: not that all who profess it become at once perfectly truthful, but a new standard of life and conduct is set up, to which the truly converted Hindoo will gradually become conformed.

They are a good natured and friendly people, fond of visiting the missionaries and conversing with them on various topics. They can be very affable and polite in their intercourse with foreigners without violating the rules of caste. Of course they dare not eat with one of another nation, but they will sit and converse with him for hours.

The position of woman in heathen lands is almost invariably a sad one; and among the Telugus it is no exception. She is kept in ignorance, and under regulations and customs, many of which are arbitrary, unreasonable, and cruel, tending to crush her spirit, debase her mind, and blot out her love. Only the sweet influences of the religion of Jesus can cause a brighter day to dawn upon her.

Though one wife is the general rule, yet polygamy exists to a certain extent, the number of wives being regulated by the ability of the husband to support them.

The dress of the Telugus, like that of all Oriental nations, differs very much from ours, being much better adapted to a hot climate. The material is generally cotton, but silks and other costly fabrics are sometimes worn by the wealthy. The prevailing color of their clothing is white, and the style loose and flowing. The head-dress or turban is always of cloth, usually soft white cotton. They seldom wear shoes except for ornament.

Among other peculiarities in their appearance are certain bright-colored marks on their foreheads, renewed with religious care every morning. The marks are of different forms, in some cases vertical lines or stripes from the eye-brows to the hair, in others horizontal side of the forehead to the other, and sometimes round spots in the middle of the forehead. These are made with red, black, white, or yellow paint. They are religious marks, and indicate to what particular Hindoo sect the wearers belong.

They use very little animal food, but live chiefly on rice, with which they eat a variety of condiments, and usually a little dried fish or something of the kind. It might be supposed that such a diet would render them weak and unfit for work, but a Telugu coolie (hired laborer) will work hard on the wharves, or in the warehouse, and factories, all day long, in the sweltering heat, or run long distances on errands, without exhaustion. They usually eat but twice a day, a little before noon, and in the evening.

Their occupations are as various as those which are followed in this country. There are merchants, tradesmen of all kinds, farmers, fishermen, &c., &c. Many of them are employed by the British authorities in the Government Offices, tanks, post offices, telegraph offices, &c., as they are generally good penmen and accountants. The domestic servants are almost always men, as are also the dress-makers, and those who take in washing.

But after all we have said about the Telugus, we must not forget that they are blind heathen; worshippers of false gods; ignorant of the only living and true God, and of the way of rescue from sin and death through Christ. Though Christianity has been in the world over eighteen hundred years, the majority of these people have not yet been told of it; and yet it is and always has been the supreme duty of the church of Christ to publish it to them and all mankind.

W. B. BOGES.

Truro, N. S., April, 3, 1877.

D. Banks McKenzie, lectured at Windsor on the 28th ult., on "Father Matthew and his Work." He also addressed a meeting on the 29th ult., and preached to large congregations on Sunday.

The Christian Messenger.

Halifax, N. S., April 10, 1878.

Baptist operations in Italy.

Rome is now being visited by a party of Baptists who have gone under the special direction of Mr. Cook, the great conductor of travelling parties to the East. There were expected to be from 30 to 50 ministers and prominent brethren. *The Baptist* of the 25th ult., contains a highly interesting letter from that renowned city. It says: "On Friday morning, the missionaries and evangelists who are laboring in Italy in connection with the Baptist Missionary Society, met in the Sala Christiana for prayer and conference. Drs. Underhill and Landels were present.

It was the first meeting of the kind which had been held in connection with the Baptist Missionary Society, and was naturally looked forward to with a considerable degree of interest. Mr. Wall had long wished that such a meeting could be held; and as both Dr. Underhill and Dr. Landels were to be in Rome it was thought that the time would be opportune for carrying out the long-cherished purpose. The brethren, on Mr. Wall's invitation, came together from different parts of the country; and some who had never met before had an opportunity of forming acquaintances and friendships which will prove lasting as eternity. From the extreme north came Dr. Laura, of Turin, a noble-looking man, who has suffered much for the Gospel, and whose love for it has only been strengthened by what it has cost him. The extreme south was represented by two brethren from Sicily, one of them the secretary and the other a member of the little church which has been recently formed in Trapani, whose zeal in the cause led them to undertake a journey of some three or four days, by sea and land. Signors Baratti, was there from Leghorn, and Stagnitta from Civita Vecchia; the different evangelists employed in and around Rome were there of course; and the brothers Landels, with Signor Jahier, the evangelist from Naples. The conference lasted two days, beginning with a prayer-meeting at half-past seven on Saturday night—the intervening hours being so fully occupied that on Friday the brethren did not separate until midnight. Matters connected with the future conduct of the work in Italy were freely discussed, and resolutions unanimously passed.

The chapel at the Monte built for Signor Grassi, chiefly through the indefatigable exertions of Mr. Thomas Cook, belongs to the General Baptists. Messrs. Wall and Grassi are as one in their work.

The new chapel is externally a neat structure; not imposing, of course, in this city of great churches; but neither tawdry or pretentious. It is oblong in shape, with a railed-off platform at one end. In the back part of this is an open baptistery, and in the front stands the preacher.

Mind and body are alike ministered to in the most bountiful manner in this glorious land. Would that its present inhabitants were worthy of their ancestry and their country. But, alas! to the Christian observer, there is that marring the eye at almost every turn which tells that scarcely less than in the island cursed by heathenism, of which the poet sang—

Here every prospect pleases,
And only man is vile."

THE LORD'S PRAYER.

We have no divine authority for giving such a title to the prayer taught by our Lord to His disciples. The prayer is doubtless appropriate now as it was when it was first spoken. The change of time does make some difference in the view we take of its petitions, but we learn much from it as to true prayer. A question asked in one of our exchanges, the *Christian Standard*, is as follows:—

Is the Lord's Prayer as found in the sixth chapter of Matthew a proper prayer to be used now?

To which the following answer is given:—

"We do not suppose it was ever intended to be used just in the words given. 'After this manner pray ye.' That it was meant directly as a model appropriate to that time, there can be no doubt. Its first petition, 'Thy kingdom come,' clearly marks this, for the coming of the kingdom was then the great burden of expectation. Then again, it recognizes no mediator. We are now commanded to ask in the name of Jesus. But still we are to pray after this manner—reverently, with a supreme anxiety for spiritual, good seeking first the king-

dom of God, and asking for such things as will best fit us to be obedient, truthful, forgiving, free from worldly anxieties and lust of riches, and makes us strong to evermore temptation and resist the Evil One."

HAZING is a term given to a course of cruel treatment given to freshmen on their entering College, especially in the United States, by way of breaking them in. We are glad to know that this is wholly unknown in the Colleges of this country. Last fall it was carried to such a pitch as to become an outrage by the students in Princeton College. A number of sophomores dragged a freshman to the river, and plunged him in repeatedly, drawing him out just in time to prevent his drowning. This was the worst of a series of kindred outrages. The Faculty failed to discover and punish the perpetrators, and the freshmen took the law into their own hands. Disguised with masks, they proceeded to the room of two sophomores, tied them fast, and shaved their heads. The sophomores, as soon as released, chased the retiring freshmen; pistols were drawn, shots were exchanged, and one man was seriously, though not dangerously, wounded. Then the Faculty took the matter in hand, dismissed one or two, and indefinitely suspended ten or twelve more. The sophomores attempted to waylay the departing freshmen at the railway station, and but for the courage of one man, the college proctor, personal violence would no doubt have been committed. Stones were freely thrown; happily the pistols with which a number were provided were not used. The final result was the definite suspension of fifty pupils, nearly one-eighth of the college. It is probable that this was a death blow to the abominable practice.

AFRICA is at present engrossing much of the attention of Englishmen. The two articles in our present number shew something of its vast importance in a commercial as well as missionary point of view. In the present European struggle there seems some probability that the protectorate of Egypt will fall into the hands of Great Britain. If that should take place, with the recent light thrown on that dark continent, there will be opened up a vast field for English commerce and civilization, and information on those countries will be more and more eagerly sought after. It seems that the International Society of Exploration, under the presidency of the King of the Belgians, is preparing to run an avenue for trade across the continent, from Loango to Zanzibar, while cross sections will be cut to important points north and south. The English will work these up from their possessions in the south; the French will push south from Algeria across the Sahara Desert, and the Germans and Italians from the northeast coast.

Mr. Arthington's gift of one thousand pounds sterling, and that from another gentleman in Bristol in connection with the Baptists were a noble beginning. "A Staffordshire Collier," also sends a contribution, and says with it:

"Ever since my conversion, now some few years ago, I have taken a deep interest in mission work in Africa. I always carry a map of Africa in my pocket, and often look over it in my spare time in the pit. For a long time I have been thinking of the great Congo River, and praying that missionaries may be sent there, and I now see in the *Missionary Herald* that the answer is coming, and the Lord has put it into Mr. Arthington's mind. Times have not been very gay with us of late, but I have put by from time to time a little for Africa, and now with a glad heart I send you a five pound bank note for the Congo Mission, with a prayer that God may bless it."

The *Baptist* informs us that:—Two missionaries from Cameroons, seven or eight hundred miles north of the Congo River, have been deputed to transfer themselves to this new field; they are tried men, who have become accustomed to the climate, and have journeyed among African tribes, as well as men fitted specially by education for the work on which they enter. We are hoping for great results, by God's good blessing, to follow their labours. On the 18th of last month letters were received by the Western sub-committee from these two brethren, Revs. G. Grenfell and J. T. Comber, dated Cameroons, Jan. 5 and 6, gladly accepting the invitation of the committee to undertake the journey to San Salvador, and asking that full instructions might be sent out by the return mail steamer.

MR. SPURGEON IS AT HOME AGAIN.—After an absence of several weeks in Mentone, south of France, has returned in much more vigorous health than that in which he left England. On the Sunday morning there was a crowded